VOX CIVITATIS,

OR

LONDONS Complaint against her Children in the COVNTREY.

Shewing to them her { infirmitie. / povertie. / desolate misery.

Vpbraiding them with { vnkindnesse. / vncharitablenesse. / distrustfulnesse.

Informing them of her { Comfort in God. / Counsell to them.

Chiding the Countrey for their { Ignorance of { God. / and his hand. } / Hard-heartednesse in { entertaining. / burying. }

Taken from her owne mouth, and written by *Beniamin Spenser*, Master in Arts.

IOB. 19. 21.

Haue pittie vpon me, haue pittie vpon mee oh yee my friends, for the hand of God hath touched mee.

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1625.

TO THE HONOVRABLE, REVEREND, AND *WORSHIPFVLL*,

Magiſtrates, *Miniſters*, and *Phyſitians*, reſident with me; And to all other my Chriſtian children, who haue out of a good Conſcience ſtayed with me in this time of my grievous *affliction*, *adminiſtring to me wholeſome Cordialls*, *or* comfortable words, or charitable workes; *Greeting*.

A Brother is borne for adverſitie, aud true friendſhip indeede is tryed in miſery: God hath tryed you, and I haue found you ſuch as I may truſt.

¶ Vox Civitatis.

He that hath many enemies beleagering him, may doubt, which to ſet vpon firſt with moſt ſafetie to himſelfe. And as *Phyſitians* are diſtracted with the many infirmities of an old patched vp *Patient*, (which diſeaſe in him to take away firſt, that the other make not head againſt his life) ſo I now poore, diſtreſſed, reiected, diſeaſed *London*, once the *Phœnix*, now the *Owle*; once the *Paragon of beautie*, now a *Patterne of deformitie*; lately the crowne and pride of great *Brittaine*, now a skar-crow and ſcorne; know not which way to turne me firſt. My God is angred, my houſhold plagu'd, my hopefull children diſperſed. Which *laſt* grieues me not *leaſt*, that I ſhould nouriſh children, who ſhould in time of need ſo forſake mee. I haue ſollicited God in ſupplication, I haue comforted my family with my beſt adjutation; but my ſorrowes increaſe, and my friends decreaſe, which makes me ſend out (in the bitterneſſe of my ſoule) this exclamation againſt them, this declaration to them.

Ah

Ah well ſaid S. *Chryſoſtome*; *Quod eſt in arboribus humor, hoc eſt in hominibus amor*: The loue in men is like iuice in trees, which humor ſeldome reuiſites the roote being once ſent forth, but ſhoots forward into ſprigs, leaues, or fruit; ſo childrens loue ſeldome reflects on the Parents, but boundeth forward to ſome other obiect. And ſo deale you (my children) with me, whoſe vngratefulneſſe I much pittie, though it may be you regard it not. But howſoeuer, I muſt diſcharge my Conſcience in relating your faults, that ſo (if in your abſence ſome of my lewd ſonnes prey on your goods) you may not blame me for not informing you: nor when you returne (if you taſt of correction) you may not take hainouſly my reforming you. And leaſt you thinke I ſpeake without cauſe,

conſider my { infirmitie. / pouertie. / ſmall company.

And that you are not guiltleſſe, neither of theſe miſeries, nor vndeſerving my expoſtulations, I pray

conſider your { vnkindneſſe to God, and me. / vncharitableneſſe to the needie. / diſtruſtfulnes in Gods prouidence.

And yet that I am not comfortleſſe, marke my confidence; nor loueleſſe to you, obſerue my counſell, in that I wiſh you to { reclaime. / repent. / beleeue.

And laſtly, Commend me (I can ſcarce ſay kindly) to thoſe vntaught Countrey-creatures, whom neither feare of God, nor knowledge of his Word,

nor

nor example of my civill government, nor kinde entertainement, nor leasing, nor lending, nor trading, nor my large contributing to their Briefes, can winne to the kinde well-comming of my Children disperſed through their infirmitie, nor to the burying of them without inhumanitie. And let thoſe *vniuſt Iuſtices* and *Surly Sirs* know my diſpleaſure, who care not though I ſtarue for want of foode, who keepe backe the people as much as in them lyeth from bringing ſuſtenance hither, for feare the *Plague* ſhould come thither *in a paire of Paniers*. But their fault I will put laſt, as the leaſt in compariſon of yours, who fright them with your amazednesſe. But you ſhould haue had more hope in God, more truſt in his Word, more loue to mee, more reſpect to your ſelues, then thus to expoſe your bodies dead, or aliue (in this caſe) to the rude curteſie of the ignorantly fearefull (I had almoſt ſaid) faithleſſe Countrey.

And all this comes to paſſe becauſe I am touched with infirmitie, which what it is you ſhall know:

my infirmitie is { naturall. / ſpirituall.

My ſpirituall infirmitie is ſinne in generall, but in particular { ſecuritie in proſperitie. / vnſenſibleneſſe of viſitation. / murmuring in want, abuſing plentie.

Which you my Children haue not beene behindhand to augment, neither are you guiltleſſe. Haue not you infected *my Aire with ſwearing*, my *Taverns*

(which I erected to comfort the ſorrowfull) *with ſhewing vp your ſurquedry?* My *ſhops with cheating*, my *Churches with hypocriſie*, my *Suburbs with baudry?* What ſinne am I tainted withall, of which you haue not the tincture? What paint haue I put on, of the which you haue not the Viſor? You haue *grinded my poore, you haue eate my people like bread, you haue ſold them for old ſhooes, you haue oppreſſed by might, and Banckruptiſme, you haue left debts vnpayd, you haue opened a way for vnconſcionable men to vndoe others by your departing, and left mee*, laſt of all, *to deſolation*, as if you were none of thoſe, who had augmented my ſinne, and therefore need not partake of my puniſhment. Theſe miſchiefes you haue left behind you; though your bodies are abſent, and I feele the ſmart of yours, and mine owne folly.

There are ſome of you, who are abſent, whoſe nakedneſſe (with *Conſtantine*) I had rather cover with my cloake, then diſcover. But I ſee *ſome wilfully let goe the plough*, and never looke after it; I ſee *Shepheards ſmitten with feare, ſheepe ſcattered, hearers fickle*, for want of due ordering, *Church diſcipline reiected, Sacraments neglected, the bread of life vilified, your ſelues in counſell and example deſpiſed.* I am benefited by your prayers and paines, therefore will I ſpare reproofe, as not worthy to doe it. But yet obſerue (I pray you) (eſpecially the moſt of you that are fled) how your people grow diſſolute, their natures inſolēr, their eares itching, their appettie greedie, their heads diſtracted, their hearts vnſettled. I accuſe no Father of the Church, for they haue no particular

particular place of residency, the care of all the Churches lyes on them, and they deputed you over particular Congregations for your owne good and the peoples also, that the Church may want no tendance. Yet I say not, that you haue beene the fountaine of all this. For you my lay Children (for the most part) cannot complaine for want of teaching, since you haue followed so little, and playd the wantons with your bread. For are not *the Iudges corrupt, turning Iudgement into Worme-wood?* Your *Iuryes vniust, inclining to the strongest side, because they shall bee well payd? Officers cruell, and hard-hearted: Physitians and Chyrurgians, ayming more at Coyne then Cure: Lawyers speaking not according to the truth, but the greatnesse of the fee: Church officers full of partialitie, and Conivency, resoluing* (as it may seeme) *to bee forsworne before they vndertake the office?* I will not say that some get by their offices, relying on the power of their place for want of strict examining their account. If any be so honest to complaine of offenders, *Court-Cobwebs cannot hold the great flyes, their luggage is so heavie; but some officers like a Spider can draw in the little fly to the Center.* And though a man haue never so much diligence, some Vnder-Officers (for a wager) can frustrate all with their private *Indulgence.* No wonder if my yonger Children bee bad, when my elder be no better; for to their example, *Totus componitur orbis:* and yet some of these are gone, as if they were never the men.

And if their sinnes would spurre away as fast as they, I should complaine of no other infirmitie. But *Quicquid delirunt isti plectuntur Achivi*, what-

ſoever you haue done I finde the ſcourge of it, and with my poore Inhabitants may ſay with *David* in the perſon of my Saviour; *The rebukes of thoſe that offended thee, fall vpon me.* Yet I excuſe not my ſelfe, nor my reſidents as Innocent, but would not haue my ſelfe onely cenſured, becauſe I beare the puniſhment. I know that I haue ſinned *in my hard-heartedneſſe, in not mourning for my late Soveraigne,* whoſe Subiects now follow him in death. I often deſired Warre, *when God cryed Peace,* or ſickneſſe to conſume my multitudes, and ſtrength: and now am weakened. Oh turne to me againe thou *Lord of Hoſts, ſhew vs the light of thy Countenance, and wee ſhall be whole.* I know alſo that I haue the poore with mee, a rude people, whom I cannot rule, whoſe neceſſitie hath hardened them, and their deiection driven them to *Commit ſinne with greedines.* And as Cookes frame all things to the palate, and omit things profitable; ſo doe they (ſaith *Philo*) omit good, and turne all things to their preſent pleaſure. But I haue a generation heere likewiſe, who *make conſcience of ſinning,* whoſe teares are daily poured forth, and prayers ſent out, and ejaculations ſhot vp for my reſtoring, who (I doe hope) ſhall be heard in that they pray for, and I ſhall be cured, and they ſhall be bleſſed.

The ſecond kinde of infirmity or malady.

In the meane time my ſorrowes are multiplied not more by ſickneſſe then by ſcandalls of weake Phantaſies, and by the comfortleſſe deſertion, and deceſſion of my Children. My ſcourge inflicted on me is the *Plague*: A diſeaſe *fearefull* enough, yet not halfe ſo *fearefull as my ſinnes,* through which I haue run boldly enough, and in which the Countrey people

people hath taken part with mee. A diſeaſe, which *David* choſe before Famine or the Sword, *Let mee fall into the hand of God* and not of man. A diſeaſe, which is ſome ſigne of Gods favour: For hee hath not ſuffered *Famine to blaſt our fields with her barren breath*, neither hath he ſayd, *Sword cut through this Land*: but like a Father he hath taken vs in hand himſelfe; as *David* cals it, *the Chaſtiſement of his owne hand: Let mee fall into the hand of God.* A diſeaſe, that was the *Laſt blow*, that God tooke at *Ægypt*, and the common ſcourge of Iſrael, and vſually ſet on by an Angell, whoſe ſtroke mooued the mud of mans nature to his owne ruine, which elſe lyeth ſtill and ſetled, and deſtroyes man ſome other way in time. I confeſſe, that I haue heard related, that ſome of my ſiſter Cities haue beene infected by ſtrange accidents: but *God is my Maſter*, and not Fortune my Miſtris, ſome ſay the infection happeneth by conſtellations, omnious aſpects, evill conjunctions, vnſeaſonable weathers, but theſe muſt extend themſelues then beyond a Cittie, and her Suburbs; becauſe in theſe occurents the Aire is tainted, and then not kept within the compaſſe of one Cities Hemiſpheare.

Some haue beene (they ſay) infected by meere ſtinkes: they are noyſome indeede, but haue no more relation to kill this way by a Plague, then by other wayes and diſeaſes, which they may breed and bring to paſſe. Bad Fumes are diſcommodities that I am much troubled withall by reaſon of my noyſome Children and idle Servants, but yet my breath is not ſo obnoxious as is reported: for if it were, fiue

would die to one that doth die, it being the common breath, by which all with me doth liue; and being that there is two weake bodies for one ſtrong (counting women and children.) And beſide, if my breath were infectious, then would thoſe creatures, whoſe nature haue affinitie with man (as Swine, Cockes, and Hennes) receiue ſuch infections in the ſtreets, as would forth-with ſlay them, though they were not kept vp in Plagued houſes. Therefore doe not ſcandall me, and adde affliction to the afflicted; but conſider. *God is my rocke, and his Word is my pillar, and the ground of truth.* I know that God may vſe outward meanes to infect, and ſuffocate. But leaſt we ſhould leane too much to Nature, he doth not (in Scripture) reveale this diſeaſe ſo executed: but either he doth expreſſe it done by an Angell, or elſe doth ſilence the execution thereof in a mute anger. *Iob* was ſmitten with ſcabs, yet the Scripture attributeth it to the devill; and why ſhould we thinke but that in a diſeaſe ſo mortall, ſo quicke diſpatching as this; but that he vſed his good Angell, incenſed with his Maiſters diſpleaſure, or elſe ſent Sathan to buffet vs for our preſumptions.

Num. 19.45.

Our Church acknowledgeth the *Plague* to be Gods arrow, and *Hippocrates* calleth it δεῖλαιον κακον. And therefore for Gods cauſe, leaſt you detract from his honour, lay it not vpon me. I know that thoſe houſes, wherein God hath ſmitten one (for want of care and meanes) may and doe taint others, but what is this to my breath, or that men ſhould thinke therfore that I am totally infected. Or if one goe abroad out of ſuch a houſe into a Congregation, and there (becauſe

(becauſe they haue not beene ayred firſt) taint another (as we ſurmiſe): or ſometimes one being afraid of another, their heart faint, and their bloud turnes, and they dye of the *Plague*, their paſſions (though not ſtrucken) helping to worke the humors of their body to a ſore; is this ſufficient to forget the operation of God in this *Plague*, or condemne me, or leaue me vtterly deſolate? God hath ſaid, that *he will ſend evill Angels* among vs, yet theſe can but vexe them to whom their licence extends; yet I make no doubt, but God makes the Peſtilence ordinarily to cleaue to a man by infectiō, but this doth not hold alwayes that he doth ſo, and when it doth take one by infection, it is not alwayes mortall.

And this is the infirmitie, with which I am at this time affected. And that I draw you not into errour, take the judgement of other Ancients, and let none thinke by an obſcure evaſion, to make me the more to be ſhunned in neceſſary neighbourly comfort, by ſaying the *Plague* in Scripture, and ours were not all one; becauſe theirs were ſuddaine, ours are lingring. For God made thoſe ſharpe, that *wee* which were to liue vnder the times of mercy, *might be warned by his ſeveritie to them.* And if he had ſuffered them to haue lived vnder the ſtroake but ſo long as *Hezekiah* did, it would haue broken out of them as it did on him and vs at this day. God is more mercifull to vs then, who by ſpace betweene his ſtroakes calleth to repentance. But let not vs abuſe this mercy, and cry out raſhly, and childiſhly (before God toucheth vs) that all *London* is infected. Indeed lying and breathing vnder Gods ſtroake, oftentimes infects others: hath not

1 Cor. 10. 11.

not God therefore given you learned *Phyſitians* to your brethren, to help you with Preſervatiues againſt the infection, though they cannot recover the fiſh that is ſtrucken? And if we vſe theſe good meanes, hath not God given vs his word, which declares his power, in reſtraining not onely the infection, but the violence of his *Devouring Angell alſo*, as our *late King Iames of bleſſed memory called it in his Parliament Oration the laſt Plague time.* And haue not our *Magiſtrates* moſt worthily and carefully provided to ſhut them vp, or diſpoſe of them elſe-where, who haue beene ſtrucken. Which courſe might doe ſome good, but that we lacke perſons and purſes to keepe in, and keepe the ſicke when they are within. All theſe things being obſerved, I need not be left like *Iob on a dunghill*, nor my infirmitie be ſo much ſhunned, that I and my Children ſhould be ſo many myles ſeuered.

The Venereall Pox is ten times a baſer diſeaſe and more abſolutely infectious, yet my ſonnes (I ſhame to owne them) that haue it, are called *good-fellowes.* Men will not ſtand vpon it to drinke either Wine or Tobacco with them, who are more fit (not for the *Peſthouſe*) but the *Piſtrinum*, the *Bridewell.* The *Chyrurgions* never ſhunne to cure theſe, but becauſe the hand of God is vpon me, & a leſſe infectious diſeaſe, though more pernitious; I am ſhunned of ſome *Paſtors* and *people*, *Phyſitians* and *Chyrurgions*, as if they ſtayed, they ſhould be all dead men; whereas this diſeaſe is a culling and a picking out of men, to ſet forward (as in a Muſter) which cauſeth it to take at the beginning one here, and another halfe a myle off, then

then leape thither againe, where it was firſt, and take them away, which at firſt it left, (as the weekely Bills teſtifie) neither can it be proved, that all theſe haue by any cõtracting or conventing ever met together, eſpecially ſince houſes were ſhut vp. So that (as *Fernelius* ſaith) this diſeaſe hath an hidden beginning, and why not an hidden proceſſion? But onely that in continuance, ſome accidents doe befall, vpon which our reaſon hath more ground to traverſe and diſcourſe.

But ſome will ſay, the *Plague* is mortally infectious, and therfore it is wilfull murther to ſtay if I may goe. I cannot ſay ſo, *If it be thy place and calling to ſtay.* But I ſay, thou then doſt kill them wilfully (by thine owne argument) whom thou leaueſt behind, or ſetteſt to keepe thy ſicke: except thou thinkeſt that ſervants and poore keepers may be killed vp by authoritie.

But ſurely if it were but well obſerved, my infirmitie rather deſerveth an humble reverence, then to breede a ſcandall, or an offence. If it were meerly naturall, men might like naturall men flie from it. But as it is ſecretly hidden from the Heathen (as *Galen* and *Hippocrates*) who grant the beginning thereof to be very ſecret: ſo the Scriptures declare vnto vs that hidden beginning, that ſo we might know, vnder what covert to hide vs. The 91. *Pſalme* teels vs in verſe the 1. 4. *Of the ſhadow and the wings of the Almightie.* Therfore the *Septuagint* tranſlates that *Pſalme* where we find the word *Peſtilence*, by the word (λόγος) which ſignifies *a word*. Or els they call it (πρᾶγμα) a thing arguing the ſtrange nature therof. Theſe learned *Iewes* went to the cauſe of the *Plague*. I am not ignorant,

that the Heathen learned Phyſitian *Gallen* called it (λοιμὸς) becauſe of his deſtroying nature, and mortall diſpoſition, & *Hippocrates* called it (ἐπιδήμια) becauſe of his ſpreading nature. Theſe men went no farther then the effect, which was viſible, but the inviſible operator and operation was hidden from them, and therein they did but gueſſe. The Scriptures call vs to an outward admiration of this wonderfull worke, and an inward adoration of God, who is the enlarger and reſtrainer hereof: who makes ſuch ſweet promiſes in the 91. *Pſalme* concerning deliverance from it; as, *Thou ſhalt goe on the Aſpe, and the Dragon.* Which *Mollerus* on that *Pſalme* ſaith, ſignifies the *Peſtilence*, and vſed by the *Pſalmiſt*, *Vt vim veneni ſignificantiùs exprimeret*: yet not the force of it to infect, but to kill; for the ſting of the *Aſpe* poyſons but thoſe whom it ſtrikes, it imparts not the ſame force to another not *contacta*, no not by touching of the body ſo ſtung. Yet this my infirmitie doth: yet alwayes not abſolutely to death, nor doth it alwayes infect to ſicknes (*Deo invante*) for we ſee that your *Searchers*, *Keepers*, *Sextons*, *Bearers*, are the ſeldomeſt taken with it.

Therefore the beginning of this my infirmitie being inviſible, the proceſſion doubtfull, the deſtroying ſelective, (as it were *Morbus rationalis*, a diſeaſe that did cull out of diſcourſe or reaſon men appointed to die, and not alwayes infect the next *adiacent* places): my learned and reverent ſonnes of former times in my affliction divinely haue called for Metaphyſicall perfumes. So did Mr *Fenton* in his ſpirituall Perfume, as if Kitchin fire did as much good to purge away this diſeaſe, as our pots of Frankenſence doth

Mr *Fenton* in his ſpirituall Perf.

doth in my ſtreets, when the wind blows it all to one end. And that we might haue recourſe to God aboue (though not without outward meanes) another of my well reputed Sonnes counts no *Phantaſie, that print (as it were) of a blow on ſome.* Mr *Holland* in his Sp. Preſ.

The ſoares we may know from whence they are; the tokens ordinarily we may diſcerne, but from whence is this? This ſeemes to be (πλαγὴ) or *Plaga*, a *blow* indeed ſo termed *Revel.* 16. 9. All theſe doth but ſhew vs, whom firſt and mainly to beleeue vpon, the God of ſpirits, who can *call backe his Seriants, and withdraw his Action, and forgiue our debt, and forbeare our lines till ſome other time.*

Yet I feare me all this will not driue *my ſmells out of your noſe.* If ſtinkes doth it, doe you thinke the ſtinkes will be ever the leſſe when ſo many thouſand are dead? No. And yet you will come to towne then, and when here is the more ſtirre, here will be the more ſtinke.

But why did not my ſtinkes kill you before now? *Obiect.*

Becauſe (ſay you) God gaue not the Word. *Anſ.*

Why doth not then the moſt ſtinking places (as the ſhambles) infect firſt, now God hath given the word? *Obiect.*

Becauſe God will not haue it ſo, you will ſay. True, by the ſame reaſon you may be ſaved heere, and die there, or heere when you come backe, becauſe God will haue it ſo. *Anſ.*

But you will ſay, if it comes not onely by ſuch meanes, why happens it vpon the Citie rather then the Countrey? *Obiect.*

Becauſe God is ever liberall of favours toward great Congregations, his favours are more plentiful, more *Anſ.*

visible, and men are more sensible of them. And therefore you shall finde the Apostles (for the most part) dedicating their Epistles to Cities; and the Prophets likewise bending their Prophesies thereto. Now where he is most plentiful in these, he is also of his corrections. So to *Israel*; no people better fed, better taught, soundlier whipt. And it is most equall, that when men abuse (λόγος ξωὸς) *the cleare word of life*, 1 Ioh. 1. 4. they should haue (λόγος παραχοδὴς) the bemudding Word of death. Psal. 91. 3.

Secondly, It is done to the Citie for the Countreys example, that the *Pagi*, and the *Villages* round about might tremble, and that the *Pagani* thereof might leaue off their *Paganish conversation*, and *stand in awe and sinne not*: which thing if they doe not, though we haue the sharpe ends of the Rod, they may haue (as heretofore) the stumps. Mistake me not; I doe not hope for it, I feare it. For remember when God afflicted vs the last time, when we had *Zym*, had not you *Iim*? When we had the *Scritchowle*, had not you the *night Raven*? When we had the *Pestilence*, had not you the *Plague* also? You had; and you did taste of mine infirmitie.

Therefore consider what I haue declared of it, and vse all good medicines, but aboue all medicines take *Faith, Hope, and a good Conscience*. You shall find them (my deare children) of more force then the greatest *Antidote*. Remember the promise of God in that 91. *Psalme*, 14, 15, 16. *verses*, count it precious, let it be thy *Buckler*, as it is in the fourth verse. *Mollerus* on that *Psalme* saith, *Eos qui certa fide in Deum recumberent tutos fore a pestis sævitia*, that those which trust in Psal. 91. 14, 15, 16.

God

God shall be free. So Mr *Cupper* on the same *Psalme*. And St *Chrysostome* on the same *Psalme* saith, *Securus habitat in terra, & prolixam vitam inveniat*, He shall dwell secure, and find a long life, but *totum hoc fit per spem*, saith he. True it is, for we see some scape fire and sword with boldnesse, others overcome their enemies with fortitude, and shall not the *Quintessence of fortitude, the spirit of valour* (which is confidence in God) doe much more? *Doth not godlinesse profit to all things, both to this life and that which is to come.* 1 Tim. 4. 8? If any one obiect, that godly men die of it, it is true, doth God deceiue their trust in that? No. He giveth them life, and a better life. For God will not be stinted to temporaries by his owne children; and if he takes one away in this mind, I hope he doth him no wrong. Some wicked men you will say scape too. That is, because God will be better then his word to all men, that the mouths of all men may be stopped. He spares evill men sometime, that they may fulfill their sinne; he takes away the good from the evill to come. And this is thy encouragement, that if he spares of both sorts, why not thee, if thou stayest in thy place, and necessary calling? But thou feareſt to die, because neither prepared in faith nor profession. Therefore I conclude my disease to be sore, as to be most infectious, yet God can restraine it, and though he hath sent out his *evill Angell*, yet I will trust in the *good Angell of the Covenant*. Doe you so likewise, that you may be partaker of my faith, not mine infirmitie; and cry, *O Lord, thou hast beene our refuge from one generation to another*. You haue seene my infirmitie, the nature of it, the principall remedie against it. 1 Tim. 4. 8.

What els is to be vſed in naturall cure againſt naturall infection, I leaue to your learned and graue brothers of *Phyſicke*. I haue preſcribed that, which never failed *Probatum eſt*. Iames 5. 17.

Poverty. But this is not all my trouble, for my ſorrowes are increaſed like my ſinnes: ſickneſſe hath conſumed my ſubſtance; and I may iuſtly ſay with *David*, *I am weake and poore.*

My povertie lyeth in being voyde of { Trading. / Money. / Victuall.

All which I am well-nie deſtitute of at this time. This I confeſſe to be iuſtly inflicted on me for my pride, with which I haue ſought to out-face heaven. My tinckling feete, and my tiptoe pace, my horned Tyaraes, and criſped curled lockes, ſhinne-pride, and ſhooe-pride, fullneſſe of bread hath made me lift my heele againſt my Maker. *I ſaid in my proſperitie, I ſhould never be moved; but thou O Lord haſt turned thy face, and I am troubled.* My children haue bin ſo full fed, that they haue fallen out among themſelues, the meaneſt thinking himſelfe as good as the *Magiſtrate*, and the *mightie* refuſing to looke vpon the cauſe of the *meane*. My *Marchants* haue beene the *Companions of Princes*, but now are gone, their place is ſcarce to be found. How hath my backe groaned with heavie burdens, and now *Iſachar ſtands ſtill for want of worke*. One waine may carry all I ſell in a day. I haue had ſuch trading that I could ſcarce find time to ſerue God, but now every day is an holy-day, *becauſe I haue prophaned his Holy-day* (even his bleſſed Sabbath) *which hath beene dedicated to him, as a remembrance of his glorious reſurrection*. But I haue lyen dead

in

in ſinnes and treſpaſſes. *I haue given libertie to my ſervants to execute their wills in Sabbath-breaking, and deceiving:* now God hath *proclaimed libertie for them to the Peſtilence, to wandring, to idleneſſe.* My apprentices haue beene the *children of Knights and Iuſtices of the Countrey,* (which they accepted at my hands joyfully) but now my Children are caſt out by *thoſe ſwaines like dung, rated like beggars, ſerved like ſwine in hogſtyes, buryed in the high way like malefactors.* But whither doth my griefe tranſport mee? *This the Countrey ſhall heare off hereafter.*

I haue opened my *Coffers* to the *Countries wants* full often, and haue ſome of their *Worſhips in bonds ſtill,* but now I want it for my poore Children, *and they neither looke to diſcharge their debt, nor in requitall of my kindneſſe will ſhew pittie to my diſperſed and deſpiſed Children.*

I haue had feaſts admired at, whoſe very ſight hath cloy'd the appetite, and my very *reaſon* hath turned *Cooke* to cocker the palate of my Wantons, I would thoſe feaſtings had ſtocked my poore *kindred* in my *Suburbes,* and ſet them to worke, *that there might be no complaining in my ſtreets: with which ſacrifice God would be well pleaſed.* The worſt ſervant in my houſe hath had *bread enough,* and *now I ſtarue for hunger:* for *many* of my Children *cry for bread,* & I feare me die of the *ſtomacke ſickneſſe,* as well *as the ſpotted ſickneſſe,* if there were a Bill could be gotten of *all diſeaſes. Davids* teares are my repaſt; his ſighs my repoſe. *Iobs* meſſage is the newes moſt rife on my *Exchange.* One Countrey robs me of my *Aſſes,* another of my *Cammels; my ſheepe* are conſumed, my *children*

dren are bruiſed, my *ſelfe ſtrucken with boyles & ſoares.* I ſee nothing but my nakednesſe. *Thoſe great Gates*, which were wont to be furniſhed with ſpangled ſtar-like beauties, are now the lodging for poore Children, or places for dung and draught. *My Chamber and Treaſury*, which was wont to be my refuge, can no more ſupply my wants, it hath been ſo ſwept; Beſide, the *ſtocke of my Corporations* hath beene broken to maintaine my wants, and yet my Children *cry for bread:* and their brethren that remaine are preſſed with their maintenance, and vrged almoſt beyond their abilitie to find them neceſſaries.

This miſery makes me againe remember my folly, who haue wiſhed for ſome meanes that might conſume ſome of my Children, I being not able to maintaine them. And *God* hath now ſayd *Amen* to my vngracious deſires; for he hath taken them away who might haue ſerved for my defence. And now I ſee, when God ſends mouths, He ſends meate alſo, for though I haue buried ſo many thouſand, I haue nothing more then I had in wealth, or trading; Nay, there are many who would be glad their houſes were viſited, that they might be kept by the Pariſh, becauſe they haue nothing to eate. Yet I haue ſome wicked wretches, who haue learned of ſome *Countrey farmers when they want, to grumble againſt God for ſomething, and when they haue Gods plentie to murmur for nothing.* For their eye is evill becauſe Gods is good.

When they haue Corne enough, they ſay it is worth nothing, and they can make no money of it: but they can make themſelues Curſes with it, for hording

hording it vp, when they ſhould make bread of it for the poore. If they haue bread for their Babes, and food for their Hinds, and proviſion for their Beaſts, and a reaſonable price for the remainder; haue they not ſufficient? Yes more then they deſerue, vnleſſe the *Pillory*. Such as theſe haue helped to hale a Curſe from God, and by their meanes it is I am ſo leane in lookes, ſo lanke in purſe, ſo emptie in ſtomacke. But I haue deſerved my ſelfe more then all theſe puniſhments doubled, yet ſhall they ſcape who helpe to encreaſe them? No. That is my feare, that God hath not yet done, and my griefe, that mine owne Children ſhould farther prouoke him, and helpe to aggravate my ſorrowes.

For I am not onely weake by ſickneſſe, poore, being deſtitute of meanes; but forſaken, being deſolate and forlorne of Company. But here lyes my Comfort. *The poore ſhall not alwayes be forgotten; the expectation of the needie ſhall not periſh for ever.* And although it may be asked in reſpect of my *Babyloniſh ſinnes*, how is *that golden Cittie ceaſed*? Yet I haue this *hope* in Gods mercy, that *the firſt borne of the poore ſhall feede, and the needie lye downe in ſafetie.* For as Saint *Auſtine* hath it, *Pauper eſt in animo Dei, non in ſacculo*; the poore is in Gods minde, not in his purſe, ſo that his purſe may be ſcattered vpon the rich, but his minde runs on the poore. Pſal. 9. 18. Iſa. 14. 4. 30.

But yet who would thinke Children ſhould be ſo vnkinde to a Mother, who hath educated them in the knowledge of God, and in the experience of her boſome loue, to let their Mother be forlorne of Company. My company that I ſtand in neede of, Deſolate miſery.

but want; are { Miniſters. / Phyſitians. / Traders.

The one would helpe me being *ſoule-ſicke*, the other being *body-ſicke*, the third being *belly-ſicke*. There are others, whom I finde miſſing too, as my *Lawyers*, by whoſe Science it hath beene ſpoken of me as it was of the Citie *Abell*: *They ſhall aske counſell at Abell, and ſo they ended the matter.* But theſe my Sonnes of late time, haue robbed me of that good report, and it is ſaid now, *If they aske counſell at London, ſo they may begin the matter*, but let it end when it will. Theſe men I miſſe, but I doe not want them, except onely the *Maiſter Bees*, I could ſpare the *ſwarme* of them, eſpecially the *waſpes*, that doe little but *ſting*, & *ſucke honey*. I doe not meane them, that doe *Ius dicere*, or *Ius dare*, but thoſe that doe *Ius eſſe*, ſwallow the Law, but not *Ius edere*, bring little to light; thoſe that fill *Weſtminſter Hall* ſo full of Cobwebs, though (as they ſay) it be built with *Iriſh wood*, wher no Spiders will endure: It may be ſo, for all the *Spiders are below*. I blame not theſe for abſence, becauſe many of them be imployed *by my Royall Soveraigne, and the Father of my Countrey*. And I know that their judicious Conſultations may benefit me whereſoever they are. 2 Sam. 20. 18.

There be others whoſe company I miſſe, namely, thoſe that ſhould haue an eye to their *Ward*, that it may be defended from miſery or diſorder this ſickneſſe time. Whoſe very *houſekeeping* might haue *relieved* ſome, *refreſhed* others: but their countenance and good example *in faſting and praying*, would haue

haue encouraged all. But they are gone and left the burthen vpon one *Magiſtrate and a few Aſſiſtants*, whoſe care can extend but to his owne abilitie, except his power can command them to ſtand to their charge as he doth. But they ſit in the Countrey ſecure, and thanke God they are there. Indeed if they had ſtayed here, pitying my diſtreſſe, ayding me in weakneſſe, by diſburſing their money, and exerciſing their places, and afterward (when God had ceaſed his hand, & they given him condigne thanks for his mercy) they then ſolacing themſelues in the pleaſant ſhades, *might thanke God for his preſervation*, and their recreation with a ſafe conſcience. But *to thanke God for his Connivency* in their naturall courſes (except for his mercy that therein they be not conſumed) is falſe fire, and ſavors more of *the Kitchin* then the *Conſcience*. Let them thanke their *Coach-horſes*, for *I haue ſo fed their Maſters* (for the moſt part) that I am ſure they could never haue gotten halfe ſo farre without them.

But the higher my childrens groanes riſe, the more I looke about me, and the more helpe I ſtill miſſe. Where be my *Chyrurgions* now, that can *mortifie* and *revive a wound* when they liſt; and *rub over an old ſoare, and picke many a pound out of the paring of a mans toe*, that *can ſcarrifie a greene wound, and cauterize an old one?* Where is the ayde I ſhould haue of theſe skilfull men? Theſe are *ſhivers* in their kind: but at this time they had rather *carue at a Capon, or Anotamize a Rabbet*, then *Lance a ſoare*, and doe their *dutie* out of *a good Conſcience to their ſicke Mother*. If *a man that is hanged* fall to their ſhare, who but they

to *cut and carue*! but to what purpoſe thinke you? As the Prieſt did of old, *Pectoribus inhians ſpirantia conſulit exta*, gape vpon his gutts, and then make good cheare for their owne. Theſe haue the termes of Art explained, the ſecrets of Nature opened, but to what purpoſe, if it be done to admiration rather then operation; and to ſhew the worke of Nature, and yet not to helpe Nature? For now I ſtand in neede, I am poaſted from the *Phyſitian* to the *Chyrurgion*, by the *Chyrurgion* left to the *Barber*; where, if I will *waſh, and be gon*, and ſo forth, *I may*, he can doe no more.

But I did ſuppoſe, that my *Phyſitians* would not haue ſtirred. Men that haue *Antidotes at command, Electuaries, Pomanders*, and what not, *whole Apothecaries ſhoppes full of Conceits and Receipts, to keepe all the Cinque-Ports of mans bodie inviolable.* Or if a man be ſicke, they can, or who can (vnder God) *reſtaure nature, and reſtore health?* They haue many *Powders* and *Antidotes* for other men, or for their mony, but none to ſtrengthen their owne heart, ſo much as to ſtay in a Cittie where the *Plague* is. To theſe men belongs that ſaying, *Luk.* 4. 23. *Medice cura teipſum.* And this queſtion which was moſt noyſome, *Iobs diſeaſe*, or *the Plague*: and this demand, which conduceth moſt to ſalvation; the opinion of a Naturian, (*the Plague is infectious*) or the preſcription of Divinitie (*he that hath an office let him waite on his office.*) If you thinke the latter, *hoc age et vive*, our bleſſed Saviour ſhall approue you, *When I was ſicke, you viſited me.* Why are we bidden to honor them? Becauſe, ſaith the Sonne of *Syrach*, *They be ordeined for thy health.* Are they ſo? the more vncharitable and vnconſcionable they to

leaue

leaue me in this diſtreſſe. But ſince I haue ſet them on *Horſebacke*, they are *rid away*. My Saviour ſaid, *that the ſicke needs the Phyſitian*, not the healthfull. Yea but they ſay, the *Phyſitian* now ſtands in no need of the ſicke, for he hath *filled his purſe*, and is gone. Oh ſweet *Samaritane*, if thou haddeſt done ſo to them or me, when thou foundeſt me lying in the high way to hel and death, what had become of vs? Well, had I but for all this the *Prieſt* to ſtand by me in this *Leproſie*, I could haue borne it: but *as a wounded ſpirit none can beare*, ſo neither can I ſuffer the loſſe of my *ſpirituall ſalue*: I blame not you, that haue two cares, and two cures, (for you are gone every Summer to diſcharge your office to your Countrey ſheepe, and when that is done, I know you will returne) but you haue no charge to pay your charges but my purſe.

And eſpecially you that leaue your Paſtorall charge in the Countrey, taking vp your *Litter* (*Lecture* I ſhould ſay) and yet *Litter* as you vſe it, making of *London* a *Station till your owne ends be achieved*, or till ſome croſſe befall me, and then you are gone. Nay, becauſe you would not be ſaid to forſake my people, you haue ſent my people away before with your great perſwaſions to flie. *You loue not two Livings till you haue them, but a Living and a Lecture, is an eaſie taske*, becauſe they are not two cures of Soules, and it is true; *for one is a wounding of Soules for want of cure.*

But this may be defended you thinke, for there is much difference betweene the *Temple*, and *the gold of the Temple in Swearing*, ſo it may be there is in *Preaching*. He that hath the charge of two Temples, that is ſomething; but he that is called to one, and takes Mat. 23. 16.

the gold of another or two, with neglect of his owne; that is nothing: for my money may be taken, and your ſheepe *left vpon the Downes* in the Countrey, with any Hireling that will doe it cheapeſt. And though my Cittie-children lye ſicke, and ſo the reſt wants foode it matters not, you haue other ſheepe then, let the *Parſon* looke to theſe, ſay you, let the *Phyſitian*, ſaith he, let the *Chyrurgien*, ſaith he, let the *Curate*, ſaith he, and ſo with *Iob* I am brought to the Aſh-heape. But if my children would be ruled by me, they ſhall chooſe ſuch *as will ſtand to their Teaching, and them alſo; in life and death, ſickneſſe and in health*, doing their dutie out of a *good Conſcience*.

But let me not condemne the juſt with the vnjuſt. There are ſome of this reverent profeſſion, who are *worthy of double honour*, who haue abode with me in temptations, *the Lord ſhew mercy to them*, and to thoſe worthy *Phyſitians*, who haue not beene aſhamed of my bonds, nor childiſhly affrighted at my infirmity. And thoſe *Chyrurgions* who haue addicted thēſelues to my health, the Lord remember them when they are in trouble; with all the reſt, who haue with me *humbled themſelues vnder Gods hand*, and adminiſtred ſweet comfort when it was bitterneſſe with me. My reſpectfull eye ſhall ever be vpon them, and their names as occaſion ſhall ſerue, exalted to my power, and that beyond ordinary diſcourſe. Eſpecially thoſe *Aarons*, who haue ſtood betwixt the living and the dead. In meane time, accept theſe ejaculations to God for you in requitall: *The Lord heare you in the day of trouble, the name of the God of Iacob defend you, ſtrengthen you when you lyē ſicke vpon your bed, and deliver you not vnto the will of your enemies.* But

But would one thinke my Tradſmen ſhould goe, if but for their profit ſake. But the *Devill* knows their minde, that *skin for skin, and all that a man hath, he will giue for his life.* But yet Gods ſervants haue ever preferred his ſervice, their calling; before their owne liues. *Moſes would rather ſuffer affliction with his brethren, then liue in Pharaohs Court. Vriah would not lye with his wife, nor eate, nor drinke vnto mirth, while Gods Hoſt was in the field.* And *Salomon* ſaith, *it is better to goe to the houſe of mourning then feaſting.* But theſe are all too little to perſwade you, till I ſet before you your faults, as well as mine owne defects.

Which are theſe { Vnkindneſſe. / Vncharitableneſſe. / Diſtruſtfulneſſe,

Your vnkindneſſe appeares in theſe foure particulars: *Firſt*, in diſgracing me; *Secondly*, in your Countrey merriment; *Thirdly*, in your leaving me deſolate; *Fourthly*, in not paying your debts.

Your diſgrace appeares in leaving my *ſtreets bare*, my *Temples emptie*, my *ſhops ſhut vp*. My *Cheapſide* that hath bin my *Plate Cup-boord*, hath *ſcarce a ſtall-cloath to defend it from the common inquination of ordinary and durtie rootes*. Beſide, you haue made my *ſavor to ſtinke in the Countrey* through your raſhnes, and their ignorance. Secondly, your vnkindneſſe appeares in your iocound behaviour in the Countrey, at whoſe lightneſſe thoſe *Sylvans wonder*, as at people more vnnaturall then themſelues. Me thinkes you ſhould feare leaſt benumming death might creepe on your angles (which I ſee cõveyed along my ſtreets for your pleaſure) like the ſleepie venome of the Cramp-fiſh. Or while Vnkindneſſe.

Pſal. 91. 5. while *you ſhoot in paſtime*, you ſhould feare *leaſt the arrow that flyes by day ſhould ayme at you in earneſt.* You bewray the weakneſſe of your affection to me, and your fellow brethren, your vnſenſibleneſſe of Gods hand, and your ſhallownes in Religion, even by this. Thirdly, haue you not adventured me to the *common ſpoyle? If God did not watch the Cittie*; If I had not one Sonne left whoſe care hath ſhewed him a Father to me, how might my doores be broken open, my Cheſts ranſackt, mine Obligations torne, my Bonds canceld: you will not beleeue this, yet ſome of you (I feare me) will be ſenſible of it. God continue him in this care, and reward him for it. You haue *faſtned* your dores with *Padlockes*, ſome haue *Powder to blow them open.* When you returne, complaine not what you haue loſt; leaſt I ſmile at your folly, and ſeeme to pittie your miſſortune. Fourthly, haue you not left ſome of your debts vnpayd, by which I ſhould be relieved, never conſidering what may become of you and yours; and then how your Creditors hearts muſt be turmoyld to ſeeke after their owne. Hath not many of you carried away the better part of your eſtates in money, and *ſowed them by the high-way as the Lord hath ſcattered your bodies?* I could name ſome, *but time will bring them to light.*

The Lord *Maior.*

Vncharitableneſſe. To this adde your vncharitableneſſe, and then ſee whether I ſpeake without cauſe, which firſt appeares in not relieving the poore, who like a Cripple cannot follow your nimble Courſers. I am not ignorant that ſome haue given out of their ſuperfluitie, others out of pure charitie, but the moſt haue not: and ſo the little which is left, is conſumed, and like *Pharaohs*

raohs kine, we ſeeme never the fatter; for what is this among ſo many?

Secondly, It ſhewes it ſelfe in condemning the poore; (that they are ſo obvious to the *Plague*) as *if God had a quarrell againſt none but them.* I know *they are*, for the moſt part, *ill livers, intemperate of tongue, and appetite, groſſe feeders; and ſuch as diſorderly thruſt themſelues into danger*, all this may conſpire to their ruine, by preparing their bodies for other diſeaſes as well as the *Plague*: for this diſeaſe takes hold on them more then others, becauſe they be moſt in number: but my *penny-fathers* haue not all ſcaped it, nor the *fineſt feeders*, and therefore your judgement of the poore is ſomewhat too harſh.

Thirdly, It appeares in not aſſiſting me in your prayers. It may be you will ſay, that you doe in private: if I had ſeene it here, I would haue more eaſily beleeved it: for many of you are gone, where you haue *no Preaching, nor yet orderly prayers*, or at leaſt but *leane Sermons*, though you haue fat paſture. And how you will forget your dutie, when you are not taught it, I may juſtly feare.

Other *inconveniences* you haue brought about, as, *diſcouraging thoſe that ſtay*, they weakly conceiving that they are but dead men. Some are of a ſtronger temper, but yet *Comes in via pro vehiculo eſt*; your company might haue beene a great eaſe vnto them.

Againe, by your departing indiſcreetly, how haue you *diſioynted the Countrey with feare, procured rough vſage to your ſelues*, and *cauſed me to fare the worſe for your ſakes*; for I can ſcarce get proviſion from the Countrey, and ſo my miſery is doubled.

Diſtruſtfulnes.

But though you haue forſooke me, I could never thinke you would haue forſaken your God, but rather *receiued evill at his hands as well as good.* But you haue either in this, diſtruſted Gods will, that he will not ſaue you, or els his power that he cannot ſaue you, the *Plague* being a diſeaſe of a depopulating nature; or els you miſtruſt that this *Plague* came by ſome accident; and ſo it doth *Catch that catch may*, every one that comes neere it. But my Saviour ſaith, that a ſparrow falls not to the ground without the will of your heavenly Father. But you will ſay, that you take your flight as a meanes to bring Gods will to paſſe in ſaving you: you ſay well, if you can proue it. Doe you thinke that God will ſaue none that ſtay? Or that he will ſpare all you that be abroad? I dare not ſay ſo. I feare you would faine wreſt Gods will to yours. I grant that evill things comming from the hand of God, may and ought to be avoided when God ſhewes a man a gap to goe out at; but this muſt not be the *gap of our own Phantaſie.* When God leaues a man a lawfull gap, he doth not croſſe ſome poſitiue point of Religion. And if the caſe be doubtfull, then are we to bend our ſelues to that courſe, which may ſute beſt with the Analogie of Faith, and not to our owne particular, except that particular hold alſo in as full grounds of Religion, as the other courſe. Therefore in all ſuch paſſages we are to obſerue, that *what we doe be not againſt pietie, charitie, nature, civill policie:* as that we decline not from God, from our neighbour, from our kindred, nor from the Common-wealth.

I ſpeake of thoſe who by their place & calling ſhould not haue ſtirred but ſtood to their charge

And

And theſe wholſome Rules, my reverent Sonnes haue laid downe in former times, though miſconceived of ſome of their followers, who willing to pleaſe their owne nature, haue catched ſomething from them, not obſerving their whole intent. I make no doubt, *but in generall, and open puniſhments you may, and ought to ſhift for your ſelues by removall*, as *in famine Abram did*; and *in perſecution from one Cittie* you may *flie to another*, ſaith my Saviour. But in an vncertaine puniſhment (wherein none can aſſure themſelues abſolutely in going or ſtaying, of life and death) when Religion and Nature rather invites vs to ſtay, it is vaine feare to flie, or els ſelfe-loue without religious reſpect: except you be ſuch an one as by flight neither hurteth other nor others. Or els you be ſuch * whoſe reſidence is not neceſſary. But who are vnneceſſary (if they be members of a Cõmon-wealth) I know not, except women, and young children, and ſome ſervants, or ſoiourners, or Gentlemen, who haue no relation to me as neceſſary members. For if you thinke the rich men may goe, then hath the middle ſort little to doe; ſo that in fine, they will not finde themſelues very needfull: and let them goe too and then others ſhall haue nothing to doe: and then I ſhall haue none left but the poore, nor of them but onely ſuch as can make no ſcape into the Countrey, and ſo the ſubiect of the *Phyſitian* and the *Miniſter* being almoſt gone, there will be little need of them too. And for the *Magiſtrate*, it will ſcarce be worth his paines; he may appoint an vnder-officer to keepe the poore folkes in order. But a Common-wealth is a body, and one member me thinkes ſhould nouriſh

* Mr *Balmford* in his Dial. of the Peſt. pa. 69.

riſh another; but eſpecially in a Chriſtian Commonwealth. For as *Iob* ſpeakes in his owne perſon, *a man in miſery ſhould be comforted of his neighbours, but men haue forſaken the feare of the Almightie*: the latter part of the verſe I may ſay with him concerning you: You were ever taught to ſtand to your calling; eſpecially in a doubtfull, and inviſible Correction.

Iob. 6. 14.

One of my worthy Sonnes, a Doctor of *Phyſicke*, did much blame you the laſt *Plague*, for your vnnaturall ſtarting one from another. And as I remember theſe were his words: * *It remaineth that acknowledging the Peſt his Contagion, we notwithſtanding* (who are Chriſtians) *carefully avoyde that faithleſſe and Paganiſh fearefulneſſe, whereby we are made to breake all the bonds of Religion, Conſanguinitie, Alliance, Friendſhip, and Policie.* So that you ſee how carefull they were, and yet how head-ſtrong you haue beene. We doe the *Pagans* wrong to put this feareſulneſſe on them, for they ſtriue to doe the vttermoſt duties to the ſicke, and the dead. It is now Chriſtian feareſulneſſe, the more our ſhame.

*Dr *Hering* Epiſt. before his defence printed 1624.

Some of you will ſay, that God it may be ſent it to ſcatter the Cittie, and puniſh the pride thereof that way: that is hidden from thee, though likely: but thou knoweſt, that *God vſeth to ſend croſſes for ſinne, and yet withall to try vs whether we will cleaue to him or no.* But you haue forſaken him, his Word, and me alſo. Some I feare will aske, Why may not they flie as well as the King and State, (indeed ſome haue beene forwarder then his Maieſtie in that buſineſſe) their liues are as deare to them? Oh remember what *Davids* Worthies ſaid vnto him, *Thou art worth ten thou-*

2 Sam. 21. 3.

thouſand of vs, he that thinkes not ſo, knoweth not what *the light of Iſraell* meaneth. The King is the head and tower: the Councell is the heart of a Land, and ought to be defended from diſeaſes, leaſt the life be endangered. Beſide, their affaires are ſuch as that they may be conſidered off in other places as well as here. For want of theſe conſiderations I am almoſt beggered, I was at a *low ebbe before*, but *now it is full floud with me, but of miſerie*. I haue ſcarce a rag left to hang on me. For my *Woolen Drapers* are departed, *Watling ſtreete* is like an emptie Cloyſter. And for *Linnen Drapers*, *London* may grow Lowſie, if ſhee be not the better provided before-hand. In *Cheapſide*, one can ſcarce change a peece of Gold (for a penny profit) through the whole rowe. And if I want *Spice* to make *comfortable Broth*, I muſt ſtay the returne of the next voyage; for the *Groſſers* are gone alſo. 2 Sam. 21. 17.

Thus am I left diſconſolate, becauſe *God hath touched me*; and as *Euripides*, πάντα φίγει πᾶς τις ἐκποδὼν φίλος, every friend ſhuns the diſtreſſed, but if I ſhould ſo deale by you, (whoſe ſervants are dead, whom you ſet to keepe your goods) all might run to ruine. But I haue not ſo requited you, nor will, while I am am able to helpe you. For though you haue forſaken me, yet my God hath not, and therefore for his ſake, I cannot but loue you, and wiſh you well; and I pray God that a feare of no worſe thing driue you home, then that which hath driven you abroad.

But now I remember where you are, and how both you and I haue beene abuſed by thoſe rough hewen and vnnaturall *Idumeans* (who haue neither knowledge in, nor ſenſe of your brother *Iacobs* afflictions)

I cannot ſhew my Comfort in God, nor my Counſell to you, till I haue vttered my ſtomacke to them, whom I condemne of *ignorance* and *hard-heartedneſſe*.

The Countreys ignorance.

Firſt, of *ignorance*, I might ſay of *manners*, but that you will grant at the firſt word; or of *crueltie*, but that appeares plaine enough; I might ſay of *couetouſneſſe*, as hording of Corne, but you are contented to be convinced of that, ſo you may get my money. But I ſay I condemne you of *ignorance*, which is the fountaine of all this miſdemeanor. For you are *ignorant*, firſt, *of God*, and ſecondly, *of Gods hand*, and that appeares, *by your ſtrange fables of the Plague*, as if God had no ſtroake in that diſeaſe, till you feele it. You more reuerence the *Clouds*, then the *Creator*; and haue better skill in the *Weather*, then the *Scripture*. *You Hypocrites can diſcerne the face of heauen, but not the ſeaſon, nor the time of Gods viſitation.* Many of you ſuppoſe God to be *an old man in heauen*, and *thinke the times were neuer good ſince your hens left laying ſo many egges, that made your heads addle euer ſince.* Like thoſe *Iewes*, that thought it a fine time when *they offered Cakes to the Hoſts of Heauen.* You are afraide to doe good, leaſt God ſhould not marke you, and if you doe euill, you cry, *God ſees not, neither doth he vnderſtand.* Some of you I confeſſe to be *better learned*, by the paines of your *carefull Miniſters*, but yet many of *you alſo*, are *ignorant of charitie* toward them whom God hath afflicted.

Hard-heartedneſſe.

How could it els come to paſſe, that *you are ſo ſhie both of them vntouched, and me being viſited, and to others of my Children diſtreſſed.* Some of thoſe, *who are whole,*

whole, you haue locked vp in houſes, debarring them of things neceſſary; and the libertie of ayre, walkes, and the Church. Some you haue *impriſoned, I hope they will know by what Statute*, if you haue done as the report goes. *Them that are viſited, you will not ſuffer to haue attendance*, but they muſt lye comfortleſſe, and dye deſperate of all helpe in this world. They *whom God ſmites by the way, you let them dye in ditches*, or *draw them to a hole like dogs*; and this (I perceiue) you would not doe, but for feare their carkaſſes ſhould infect your ayre. But if God ſhould ſuffer the Deuill to haunt thoſe places, for ſuch inhumane vſage, then you will remember your crueltie. For no ſinne will aſtoniſh you, but *Buggs* it may be, would affright you. But I feare, God hath worſe *rods in pickell* for you then ſo, though they will ſute well to the knowledge and beliefe of many of you.

But your *Iuſtices*, whoſe name doth import *ſquare dealing*, would never ſinke into my minde, to be the Authors of all this diſcourteſie, and vnchriſtian dealing, till I heard the Countrey-people relate plainely to me, that they were warned by *thoſe profound and admired Iuſtices*, that none of them ſhould dare to come and convey any reliefe vnto *London*, vpon paine of being ſhut vp foureteene dayes, *oh rare prouidence*; and this was confirmed by their *Worſhips* hands, *oh fearefull warrant*; and publiſhed as a Proclamation, *oh grand States-men*; But therefore I flie to *Cæſar*, as the woman of *Samaria*, crying; *Helpe my Lord oh King.* For I will not beleeue, that this ſtrictneſſe is from thee, neither can I thinke that thou art willing; nay, I know thou art not willing, that I ſhould be Plagued and ſtarued at once. 2 King. 6. 26.

Oh

They fell on the other extremitie.

Oh you Pagans, can you be ſo cruell *to a Mother in Iſraell*, to whom the proudeſt of you haue beene beholding either for Coyne or Counſell? *Worſe then Barbarians*, for they would *comfort poore ſhip-wrackt Paul, and though they miſconceiued him while the Viper was vpon him, yet they thruſt him not out till they ſaw farther*: and ſo you, when my diſeaſe hath left me, will come fawning vp to me, and offer me your ſeruice: but I ſhall beleeue you at leiſure; you will vrge ſome bald excuſe or other, for this vnkindneſſe *at your lodgings* (which if I can bring to paſſe, ſhall be) *at the Saracens head*, becauſe you haue ſhewed your ſelues *Pagans*. As for your followers, they may lye in their throate, or any where with your *Worſhips* permiſſion; *I feare me few ſuch as you will be approued at Gods barre, and bench for this: When I was ſicke you viſited me.* But if you haue a botched horſe with his backe full of vlcers, you can finde a Farrier to cut out the exorbitant fleſh: but let *a Sonne or a Daughter of Abraham* dye for want of tendance. If one of you haue an Oxe or an Aſſe in a ditch, you will helpe him out, (and may, though it were the Sabbath day in caſe of neceſſitie) but you can giue warrants to let your Brother Chriſtians die in a Ditch. Your Innekeepers profeſſe Hoſpitality; and if a man will, he may drinke like a Swine: but if the afflicted of God deſire repaſt, or repoſe, they muſt lye with the Swine. If *their Chambers reeke with ſmoke of Erebus, and ſtinke (like a dead Dog) of ſpewing; that is not infectious becauſe they are vſed to it.* But if a Chriſtian come from me weary with trauaile, though he hath no diſeaſe, yet he is kept out with Bills leaſt his breath

ſhould

ſhould infect their ſtinking roomes.

Some of them can keepe a *Fox in a Coverlet*, and *a whore in a Cloſet* whoſe ſoule already hath burſt forth often with *Odious ſoares*, and *Infectious ſwellings*, but they can make no ſhift for a ſicke Body, whoſe ſoule would bankrupt them to imitate the patience thereof vnder Gods hand; but they muſt drop downe without commiſeration. Doe you neither feare God, nor man that you are thus inſolent? If a man dye he muſt be dragged, at a Horſe tayle like *Hector*, or drawne with men like *Tamberlaine*: If he liue, he muſt lye in ſollitude, or miſery: Oh baſe Heatheniſme; vnheard of Barbariſme; I ſee there is no Tyrant like ſuperſtitious opinion. If I ſhould giue my fury the Bridle, I ſhould ſet ſuch markes on you in this my rage, as a *Lyoneſſe robbed of her whelpes* would doe, or ſend out ſome *Satyrs*, whoſe ſharpe ſcourge ſhould make you hid your ſelues. But O God thou haſt taught me Patience, and I intreate thee if I haue offended in this, pardon the exuberancy of my paſſion, which ſweles ſo high to think on my Childrens calamity agravated by theſe mens cruelty. I haue now played the part of a weake Woman overcome with iniurie, yet I haue not *Out run the Conſtable*, for he is in the *Countrey*.

But now I muſt ſhew theſe vnnaturall men (leaſt they laugh at my anger, and rejoyce at my tribulation) that though I am greeved, I am not diſcouraged: And to my Children, that I loue them, though I doe (not without cauſe) reproue them. I am not diſheartened, *Firſt* becauſe I haue hope, that this *Plague is Gods purge, to make me more healthie in ſoule* Comfort in God.

and body. In ſoule for *it is good to be afflicted, and thoſe whom God loues he chaſtiſeth.* I hope it is *Gods rod not his ſword* to correct me, not to deſtroy me: His fire to purifie, not to enflame and conſume me.

And this not without reaſon: for,

Firſt this courſe my God hath vſed heretofore, to bring me into the right way.

Secondly, becauſe he hath not given me to ſlaughter of my enemy, nor famine, but hath given me hope of the fruites of the earth; and hath taken me into his owne hands to chaſtiſe me, and I know *with him there is mercy, and with my Saviour plentious redemption.*

Thirdly, becauſe he doth it by degrees, as ſo many warnings that I ſhould aske forgiueneſſe before he ſtrike againe, when as he might conſume me at once.

Fourthly, becauſe he hath left me as yet the pillars of my age, to leane on like *Iachin and Booz*; good Miniſters, as monitors to remember me, and good Magiſtrates as Fathers to provide for me. But aboue all, the frontiſpeece of beautie, built vpon theſe pillars, a good and gracious King, whoſe heart I know, and heare, doth pittie my diſtreſſe.

Fiftly, I hope it will purge my body from bad humors, as vitious perſons: Nay, I know it hath already of abundance, and the reſt will ſtand (I hope) in more awe.

And *againe* it ſavours of mercy, in that the poore is taken from him, that is to ſtrong for him (namely this hard world) and God hath made more roome vnder me. And if I *provoke him not farther*, and

and draw his punishments out longer by *distructing, or presuming, or for want of repenting*, all may turne to my good in an extraordinary measure. If my *proud flesh* were but abated, and my *pleurisye of vaine desires* wasted, my *stinking weedes extriped*, I know the Lord can heale me in a trice, and would too, *for he wils not the death of sinners*; and to his Children his loue never had beginning, and therefore can never haue ending.

Some good men are taken away, and many lay it not to heart. I could not well spare them but onely for the Lord, heere is so few vpon the earth. But he will take them also, *least his Children like prodigals should assume their portion in this life.* Therefore *despise me not you of Idumea* in the Countrey, *but marke Obediahs* Prophecy against them *that commiserate not Iacobs affliction.* And be not thou a rod, helping to beate Gods Children, least my Heavenly Father afterward (to shew his loue, and ease my griefe) throw that rod into the fire of his furie likewise. And say not with thy selfe, that my Children brought it to thee, for it was begun this yeare in the Countrey as soone as in the Cittie. Obe. 9. 10.

Therefore *harden not your hearts, but by your timely repentance prepare your selues*, either to entertaine it, or prevent it. And howsoever your weakenesse hath prompted you on to vse this violence, yet because *we are Brethren*, and so may continue in Loue, and Peace, as well as in profession of truth, my prayers shall be poured out for your preservation from inward errors, and outward evils.

Counsell to them.

And you my deare Children, whereſoever you are diſperſed, take not too hainouſly my reproofe, ſince it is juſt, nor reiect my Counſell, ſince it is the token of my loue. I know your hearts are here, vnleſſe your treaſures are there. Why ſhould they, or we be thus ſeperated, but rather come together, and ioyne heart and hand together, and helpe to keepe the blowes from one another: or elſe eaſe the ſmart of them when they are given by our beſt charitable endevours. I know if all but the poore had gone, God would not haue deſtroyed them all leaſt you ſhould want ſubiects for your charitie. Or if they had gone too, yet he would not haue ended his quarrell againſt my walls, but either haue followed you in hot purſuit by the way ſide (as he hath done many, or elſe he would haue waited till you had returned, and haue begun againe, leaſt you ſhould haue gloried in your owne inventions.

The laſt of theſe is yet to be feared. And therefore *reclaime your erronious confidence in your flight.* Elſe though that my heart pant after you, though my armes would faine embrace you, yet I loue you ſo well, that I would not draw you to inconveniencie. Therefore for your health and preſervation thereof, by ſome good *Antidote* againſt your change of ayre, I referre to your learned brothers of *Phyſicke*: not that I thinke my whole ayre is infected, or mortall, but ſickly to any that comes out of a freſher ayre, and more dangerous now becauſe you haue ſomwhat to fright you. To ſtrengthen your heart take this Cordiall, *Repentance, and a good Conſcience, vrged from Gods mercy, and built on his Word, and well tempered together.*

gether. And for a good Perfume, take *the Lords incenſe*, appointed in *Exodus*, viz. *Myrrhe, cleare gumme, Galbanum*, and *Frankenſence*. Which foure Ingredients, haue relation to *Prayer and Profeſſion, Faith and Charitie*. Theſe may be your practiſe, and your contemplation; not to hold *to your noſe of vaine-glory, or hypocriſie*, as, *Exodus* 30. 38. But *to offer to God out of the Cenſer of a zealous heart*. And then thou ſhalt ſmell it, and others too, and God be ſatisfied, and thy houſe well ayred: and then thou mayſt returne with ſafetie and comfort. And if God doe touch thee with the *Plague*, thou ſhalt haue the *Pledge of his loue*: if with the *Peſt*, and not mortally, yet he hath the *Teſt* and proofe of thee, and thou the proofe and tryall of him. If he giue thee the *blow of death*, and the *word of life* alſo, he doth thee no hurt. Exod. 30. 34.

When thou commeſt, come with this conſideration; for it is mine, and I haue found it effectuall: *Neither would I be rid of his word of life reuealed in the preaching of the Goſpell in my Temples, to be eaſed of his hand of ſickneſſe on my houſes.*

Come therefore to your old habitations, not to your old ſinnes: and as God hath ſwept my houſe, ſo deſire him to garniſh it with vertue, and furniſh it with graces, *Leaſt worſe things happen to me and you*. And glory not in your inventions, or worldly policie, or care, but in Gods power and mercy, that we may ſafely reioyce together, and magnifie his great Name in his holy Temple. And *thinke not they on whom the Tower of Siloam fell, were greater ſinners then the reſt of the people, but vnleſſe you repent, you will all periſh.*

Neither doe you (my children) which are here reſident, boaſt againſt your weaker brethren: *be not high minded but feare. Let not the cuſtome of Gods iudgement harden thee, but relate vnto thy wandring brethren Gods wonders in this iudgement, and mercies in this ſickneſſe*, to his glory, and thy comfort, and their encouragement. And if there be any evill lurke in thy heart, *which the broome of Gods wrath hath not ſwept out, repent ſpeedily, leaſt thou brag before the Victory*, and ſo God cut thee off ſuddenly. That ſo doing you may liue in loue and peace together to your liues end.

For if this Canker-worme doe no good, he hath a Palmer-worme ready to bring famine, if that prevaile not, he hath a Catter-piller that vnſenſibly ſhall devoure your Common-wealth, and *the brother ſhall betray the brother* for want of loue, or for loue of gaine. If that ſerue not to reclaime you, he hath *Locuſts of Heretickes*, and enemies to extirpe vs, and pill vs bare of every good thing; and ſo what one leaues, the other ſhall devoure. And therefore prevent this Morphew that beginnes to ſpread over my bodie by timely repentance, by a ſeaſonable and humble acceptation of this kind correction: which God turne vnto good, and ſeale vnto your ſoules, that the remembrance hereof may be a ſcourge ſufficient to you vpon every falling into ſinne. That your hearts may ſmite you, and you returne before God turne vpon you in his iuſt conceived wrath. Fall not to complaining, but to compunction; looke not at the deadneſſe of trading, but the deadneſſe of faith, and God ſhall worke all for the beſt.

This

This I wiſh may be done when you meete, and before you meete. *For as David dranke not the water of Bethlem, which was bought with bloud* (but ſacrificed it) ſo neither ought you to beſtow our deliverance on your ends, but on Gods honor, which hath coſt the life of ſo many thouſand. *In the meane time, the Lord keepe you all in ſoule and body, vntill our meeting, and after, even to the comming of our* LORD IESVS. 2 Sam. 23. 17.

(***)

FINIS.

¶ Postscript.

IF this Declaration want Science, or that Eloquence that might beseeme me, consider my trouble, the absence of my Orators, the shutting vp of my Libraries, so that I was content with a common Secretary.